N° 19

The Duty of following after the Things that make for PEACE *recommended.*

A

SERMON

Preach'd before the Right Honourable the

LORD MAYOR,

THE

ALDERMEN and CITIZENS of *London*,

AT THE

Cathedral Church of St. *PAUL*,

On *January* the 31st, 1736.

By EDWARD ARROWSMITH, *A. M.*
Rector of St. *Olave Hart-Street.*

Publish'd by Order of the Lord Mayor, *and Court of* Aldermen.

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A

THOMPSON Mayor.

Tuesday *the 8th Day of* February, 1736. *and in the Tenth Year of the Reign of King* GEORGE *the Second, of* Great Britain, *&c.*

IT is Order'd, That the Thanks of this Court be given to the Reverend Mr. *Arrowsmith*, for his Sermon preach'd before this Court, and the Liveries of the ſeveral Companies of this City, at the *Cathedral Church of St.* PAUL, on *Monday* the Thirty-firſt of *January* laſt, being the Day appointed by Act of Parliament to be obſerved as a Faſt, for the Martyrdom of King CHARLES the Firſt: And that he be deſired to print the ſame.

JACKSON.

ROMANS xiv. † 19.

Let us follow after the Things that make for Peace.

THE Occaſion of our Meeting here, as it is too fully ſet forth in the Office of the Day, to want to be explained; ſo it is to be preſumed there is no one ſo inconſiderate as not to ſee reaſon to be ſorry for, and to lament it. The Murder of the King, all good Men, I believe, look upon as an high Act of Wickedneſs; and which, conſidering the univerſal Havock, the Subverſion of Church and State, which enſued, and the Calamities wherein all Orders and Degrees of Men were involved, may juſtly be eſteemed, if not as a Thing which may draw down God's Judgments upon us, yet certainly as a Thing which the People of this Land ſhould lay ſeriouſly to Heart, as what may furniſh them with uſeful and inſtructive Leſſons in all their Generations for ever: "That they ſhould "let go Contention, e'er it was meddled with; live

" peaceably and quietly one with another; and, " together with the Fear of God, take care to ſhew " all proper Honour to the King."

And had the Appointing, and the Keeping of this Day, had this Effect upon the Minds of all People; had nothing been heard amongſt us but ſuch kind of Doctrines as theſe, nor ſeen, but ſuch a Practice as was agreeable thereunto; had the Prieſts, whoſe Lips ſhould preſerve Knowledge, kept within the Rules of Reaſon, not to ſay Religion, and preach'd up (as certainly they ought to have done) Love and Unity amongſt our ſelves, and a due Reverence and Obedience to thoſe who are over us, and had the People learnt it at their Mouths; had they been peaceable, and quiet, and humble, and inſtead of running into high Notions about Government, and finding out the Wickedneſs of others, and caſting about, like Firebrands, all the ill-natur'd Terms of Reproach they could think of; had they, inſtead of this, ſtudied how far, and in what Ways not to give Offence; examined every one into the Naughtineſs of his own Heart, and ſaid, *What have I done?* and had this been attended with a real and thorough Amendment of our ſelves, and with Charity and Forbearance towards others; then I am perſuaded that much of the Reproach wherewith the Enemy hath reproached both the DAY, and Us of the CLERGY; the Day, as if it ſerved for nothing but Strife and Debate; and Us, as if we made it an Occaſion, as Times and Circumſtances change, of publiſhing ſlaviſh Notions, or leading Men to Diſaffection: This, I ſay, would entirely have ceaſed; or, which ought to be eſteemed the ſame Thing, there would have been no juſt Reaſon for it. For I can never think that any Man,

or

or Set of Men, would be offended (or at leaſt would care to own they are offended) were they to hear this kind of Uſe made of this Day; Peace and Good-Nature recommended, and Faction, and Tumult, and Outrage, ſpoke againſt in a proper Manner, and Men on all Sides ſeriouſly and reaſonably put in mind to be ſubject to Principalities and Powers, and to obey Magiſtrates.

Now this being certainly one great End why this Day was appointed to be kept as a Day of Humiliation, I hope I ſhall not be thought to have choſe a Subject foreign to the Purpoſe of it, and therefore ſhall be patiently heard, whilſt I ſhew,

I. What is the Duty we are here exhorted to in the Text.

II. That this makes a very ſhining Part in the Character of a Chriſtian. And then,

III. Uſe ſome Motives to put you upon the Practice of it.

I. I am to ſhew what is the Duty we are here exhorted to in the Text. Now this is that we ſhould labour after that inward Frame and Temper of Mind whereby we are diſpoſed to be eaſy and quiet our ſelves, and likewiſe deſirous, ſo far as lies in our Power, to make others ſo: Not behaving with Neglect, or Contempt, as if we had no Regard whether what we did would be well or ill-taken, but always proceeding with Civility and Good-nature; and in Caſes of Difficulty and Oppoſition, ſhewing no Sowerneſs or Stiffneſs, but a Readineſs rather to recede from

from what we may imagine may be rigidly Right, for the ſake of Peace.

By this I do not mean to recommend ſuch a Flexibility of Temper as would lead us into any ſervile Compliances, and make us ſay or do any Thing to gain the Good-liking of Men: No; there are Points where we ought to ſtop, and wiſe and good Men will always obſerve them. We muſt not be ſo diffident, as to reſign up our Underſtanding to any Man; much leſs ſo good-natur'd, as, by yielding, to bring our Innocence in queſtion. Charity muſt always give way to Truth; and we muſt venture the Diſpleaſure of Men, when, to do otherwiſe, would expoſe us to the Wrath of God. But what I mean, reſpects not ſo much the Thing we do, as our Manner of doing it: That whilſt we ſhew a ſteddy Regard to what is true and juſt, we do it in peaceable Methods: That we give no unneceſſary Diſturbance to others; but that our whole Conduct, in theſe Matters, be manag'd with all that Candour, Diſcretion, and Forbearance, that is conſiſtent with Sincerity.

Hitherto what I have had in view, hath been Man, as he ſtands in relation to other Men, as Fellow-Members of the ſame Society; and to ſhew in what way the Intercourſe, and Converſation they have with one another, ſhould be carried on. But becauſe there is a Relation, which as a Subject he ſtands in to the Governors of that Society, and conſequently a Duty incumbent on him upon that Account; I ſhall go on to ſhew, as indeed my Subject, no leſs than the Buſineſs of the Day leads me to ſhew, what ought to be the Behaviour, in this Reſpect,

of thoſe who are truly deſirous to *follow after the Things that make for Peace.*

In the firſt Place then: We are to pay a ready and chearful Obedience to all their Laws, ſo far as we think them conſiſtent with a good Conſcience: Where we are ſo unhappy as to think otherwiſe, to give as little Offence by oppoſing them as poſſible, and patiently ſuffer the Inconveniences we are ſubject to upon that Account. Not but that where Laws happen to be grievous (as ſometimes, however well deſign'd, they may) People may ſue for Redreſs, and endeavour to remove what is oppreſſive to them: But then they ſhould take care to do it by none but reaſonable Methods; not with an high Hand, not in the way of Force, not by Calumny, and other foul Arts, but by truly ſtating their Grievances, and making their Application in the proper Place, that ſo thoſe who have the Power of laying on Burdens, may have the Credit of taking them off. This is all the Obedience, whether Active or Paſſive, I have any Notion of, that *Engliſh* Subjects ought to pay: I look upon the Laws to be the ſole Meaſure of both, inſomuch that we have no Obligation, either to be Active or Paſſive, any otherwiſe than as they direct; nor then, any longer, than we can fairly and quietly get them repeal'd.

2. As we are to pay Obedience to the Laws, ſo likewiſe Honour and Reverence to thoſe who are entruſted with the Execution of them: And this from the Loweſt to the Higheſt, in proportion to the Importance they are of in the Common-wealth. To the King therefore, in a more eminent Degree,

as

as a Perſon veſted with the whole Adminiſtration, and being the Head of the Legiſlature.

But here factious and buſy-headed Men (who under a Pretence of not paying too much Honour to Governors, do really ſhew none at all) are apt to aſk, How much, and to what Degree, is this to be paid? I anſwer: It hath been commonly ſaid, that, by the Laws of this Land, the Perſon of the King is in all Caſes ſacred and inviolable. And very likely it may be ſo, in all Caſes which the Laws ſuppoſe; in all Caſes where he is within the Laws, where the Government is in its natural State, and Things are carried on in a legal Way. And if this be ſo, if his Perſon is ſacred, in the ſame Degree muſt his Character too, as what is inſeparably connected with his Perſon; ſince, if his Character is not ſacred, his Perſon will not be ſo long: Then conſequently, as we are not to hurt the one, ſo neither to injure the other, we muſt not by idle Stories throw Rubs in the Way of his Government, nor by ill-natur'd Invectives render it contemptible in the Eyes of the People. I am very ſenſible how croſs theſe Things run to the Principles and Practice of the preſent Age; how ready Men are to cenſure them, as the Dictates of a ſlaviſh Mind; how openly they aſſume a Right of talking of every thing, of Governors, and Government more eſpecially, and really how *freely* they do it; how ſpirited their Speeches are againſt every thing they do not like, and how buſy they make themſelves with what, in truth, they have nothing to do.—I mean not to unravel their Conduct, nor to examine the Grounds they go upon; much leſs to ſhew how all their Arguings, from *Natural Rights*, *Liberty*, and

and other ſpecious Things, ſerve only to cover over the Ragings of Pride, or Diſappointment, or Ambition:—Their Motives be to themſelves. What I mention theſe Things for, is to let you ſee what Occaſion there is.

II. For my ſecond Propoſition, under which I promis'd to ſhew, That a peaceable Diſpoſition, expreſſing it ſelf in ſuch Ways as I have been mentioning, makes a very ſhining Part in the Character of a Chriſtian. This one would think ſhould be univerſally allow'd, by all who are any thing acquainted with Chriſtianity. Its Divine Author was in nothing more remarkable, than his candid, inoffenſive Behaviour. As a private Man, or conſider'd in reſpect to his Equals, he behaved with the utmoſt Sweetneſs of Temper. He was tender and compaſſionate, and charitable to all; and, through the whole Courſe of his Life, gave not one Inſtance of Envy or Revenge, or any intemperate Paſſion. Even to his Enemies, thoſe whom his Goodneſs alone had made ſuch, he us'd no Bitterneſs, but endeavour'd to reſtore them by the more ſuitable Ways of Reaſon and Perſuaſion. As a Subject, no Charge could lie againſt him upon this Head, but he was quite unexceptionable. He ever carried it with all due Decorum to his Superiors: He caus'd no Factions or Commotions, but liv'd peaceably and quietly under the Government he was born, and paid a chearful Obedience to all their juſt Commands.—And as he liv'd, ſo he taught; preſſing, in the ſtrongeſt Manner, upon thoſe who would be his Diſciples, Kindneſs, and Forbearance, and Tender-heartedneſs, and Forgiveneſs, and a ſincere Love for one another. And to what Degree they were to do this, he bids

them learn from his Example. That as he had loved them, ſo they ſhould love one another. The ſame Doctrine was every where inculcated by the Apoſtles. St. *John*'s Epiſtles throughout ſpeak of nothing almoſt but Love. St. *Peter* injoins us, amongſt other Things, *Love the Brotherhood:* The Author of the Epiſtle to the *Hebrews*, *Follow Peace with all Men:* And St. *Paul*, *Study to be quiet.* A meek and a quiet Spirit is ſtil'd an *Ornament*, and ſaid to be in the Sight of God of *great Price.* Thus, as Chriſtians, were they to behave to one another. And then, as Subjects, they were particularly inſtructed to give no Offence: They were to give *Tribute to whom Tribute was due*; *Honour to whom Honour:* They were to be *ſubject to the higher Powers*; and *to pray for* (not to revile) *Kings*, and *all that are in Authority under them.* Elſewhere they are ſpoke of as Men of an abandon'd Character, who *deſpiſe Dominion, and ſpeak evil of Dignities.* And ſo high a Senſe had the Apoſtles of the Scandal that a wicked or a factious Behaviour would bring upon their Profeſſion, that St. *Peter* exhorts thoſe he wrote to, as if the Streſs of the whole Matter lay there, *Let none of you ſuffer as a Murderer, or as a Thief, or as an Evil-Doer, or as a Buſy-Body:* Which Word BUSY-BODY, if, as according to the beſt Commentators is ſuppos'd, the Text hath a Reference to the *Jewiſh* Zealots, may well ſignify a Prater againſt, a Cenſurer of, and a Medler with publick Affairs. And again, the more to keep them within the Bounds of their Duty, he ſaith, *It is better, if the Will of God be ſo, that ye ſuffer for Well-doing, than for Evil-doing.* Upon which, by the way, I cannot help remarking, that did we of this Nation ſtay till that Time, before we made any

Complaints, bad as the Times are ſaid to be, that Time I believe is yet at a conſiderable Diſtance. But to return.

Thus was it that Chriſt liv'd; and, in this Manner, did he and his Apoſtles teach us to live: That to Juſtice we ſhould add Charity, and to Sincerity Good-Nature: That we ſhould avoid every thing which may occaſion any needleſs Contention, and uſe our utmoſt Endeavours to leſſen all Differences, whether of a publick or a private Nature. Not that Men ſhould ſet up their own Wills, and expect the World to bow to their Schemes: Not that when Things are not managed as they like (the greateſt Fault of which many times may be, that they are not the Managers) they ſhould fly out into violent Oppoſition; move Heaven and Earth, and with Noiſe and Clamour try all Means poſſible to compaſs their Ends: This may be Zeal indeed; but, certainly, it is not according to Knowledge. It is not Reaſon, but Wrath: And ſuch Wrath as this, however ſanctified with fine Names; whether in private Life it is called Steadineſs, and a diſintereſted Regard for Truth, or in publick a Love of Country, and the common Good; ſuch *Wrath* as this *worketh not the Righteouſneſs of God*, and diſcovers ſuch a Temper as is not at all agreeable to the Spirit and Genius of Chriſtianity; for *true Religion*, i. e. the Chriſtian, *is firſt pure, then peaceable.* So that let a Man be what he will, in other Reſpects, yet if he govern not his Paſſions, if he is not candid and obliging, if he doth not endeavour to maintain Charity amongſt his Friends and Neighbours, and Peace in the World abroad, he is no Chriſtian; nor can he,

with any Juſtice, pretend to it. As he hath no Likeneſs to God our Saviour, who was emphatically ſtil'd *the Prince of Peace*, ſo neither will it ever be acknowledg'd that there is any Relation betwixt them; for it is not Headineſs, High-mindedneſs, and a Turbulency of Spirit, but Gentleneſs, Meekneſs, Humility, Love, in ſhort Peaceableneſs, that is the Mark by which it ſhall be known whoſe we are, and to whom we belong.

From hence then all thoſe, to whom Chriſtianity is of any Weight, may learn what Judgment to frame of the mighty Zealots, and the great Diſputers of this World: That they are not the moſt deſerving, who ſeem to be the moſt buſy; nor always the wiſeſt (to be ſure not the beſt Men) that talk the loudeſt: That Men, whatever Right they have to *think*, have not the ſame Right to *ſpeak* or *act*; and that whilſt they confine themſelves within the Bounds of Truth (though 'twere well if the great Buſtlers in Society always did this) they ſhould look farther; conſider how, what they are about to do or ſay, may affect the World; and at the ſame Time that they are ſatisfied that the Cauſe they engage in is right, and of Importance, take care they loſe not ſight of Charity, but whilſt they follow Truth, be ſure likewiſe that they *follow after the Things that make for Peace.*

Having thus finiſhed the two firſt Heads of my Diſcourſe, I go on,

III. and laſtly, To uſe ſome Motives drawn from Reaſon, and the Miſchiefs that attend a contrary Beha-

Behaviour, to perſuade you to the Practice of this Duty, both as it reſpects a Man himſelf, and as a Member of Society.

1. As it reſpects a Man himſelf, the Reaſonableneſs of it appears, as it is the only Way to make him eaſy with himſelf, by freeing him from all that inward Torture which is the neceſſary Conſequence of a litigious, revengeful Temper, and putting the Mind in that Situation in which alone ſhe can be happy: And farther, as it makes him eaſy with the World, by ſcreening him from thoſe many Inſults and Injuries, which generally happen to Men engag'd in Strife and Debate. Oppoſition ſeldom fails to ſtir up Oppoſition; one ill Turn begets a worſe, and of Quarrelling there is no End. Now when a Man conſiders how all this, by commanding his Paſſion, might have been prevented, and what Vexation it would have ſav'd, both to himſelf and others; if he hath any Spark either of Good Senſe or Good Nature, he muſt heartily wiſh he had ſuppreſſed it. I cannot forbear remarking how very reaſonable this is, even when we are not the Aggreſſors, but happen to be rudely attack'd: For we, none of us, are exempt from our Failings; at one Time or other we are apt to be ſurprized, and to do Things in our Turn which we cannot altogether juſtify. As therefore, upon ſuch Occaſions, we deſire the moſt favourable Conſtruction may be paſs'd upon our Actions, and what is wanting in Civility or Good Manners may be generouſly paſs'd over; ſo likewiſe ſhould we pardon and over-look the Slips of others; make great Allowances for the Infirmities inſeparable from human Nature, and where we have no great reaſon to be pleas'd, yet not in any extravagant Manner to

ſhew

ſhew that we are angry. And as a peaceable Diſpoſition is the main Spring upon which turns the Happineſs of Life, and upon that Account comes ſtrongly recommended to a Man conſider'd in his private Character; ſo likewiſe doth it in his more publick one, *viz.* that of a Subject; ſince it is the beſt Means to preſerve the publick Tranquillity, it being the only Prop and Security of Government. Now Government is certainly a valuable Thing, as it keeps Mankind together, preſerves them in Peace, and ſecures their Perſons and Properties from Fraud and Violence. All Governments, however bad, almoſt do this; and therefore, in compariſon with none, are certainly to be eſteemed a Bleſſing. But Government, ſuch as ours is, which hath in it all the Perfection that is to be wiſh'd for in any Government, is never to be ſpoke of, but as if we thought it, what indeed it is, one of the greateſt earthly Felicities. We are not here at the Mercy of one Man, to be order'd and manag'd as his Ambition, or other private Views, may direct; but we are under the Protection of Laws, which as they cannot, in ſome meaſure, be made, ſo neither annull'd, without our own Conſent. By theſe our Poſſeſſions are ſecur'd to us inviolable; and, what a Man hath, he may truly call his own. There are no Hardſhips juſtly to be complain'd of from our Conſtitution; we have as much Freedom as is conſiſtent with Order; and, whilſt we act like reaſonable and good Men, we neither feel Evil, nor need to fear any. Now ſuch a Conſtitution as this, as it can never be too much valued by thoſe who live under it, ſo ought they to ſhew that Value, by a quiet and peaceable Submiſſion to thoſe who are at the Head of it; and not foment Jealouſies, and Fears, and Diſcontents, leſt by catch-

catching at more, we loſe the Good we have; and under a Notion of Reforming and Reforming, reform it all away. Faults and Miſmanagements, it is very likely, there may be many; and theſe, as they *may*, ſo in legal Ways it is *fit* they ſhould be rectified. But 'tis not the Buſineſs of *private* Men to do this; nor are they the *likelieſt* to do it, who are the *readieſt* to undertake it. However, Noiſe, and Declamation, and Intriguing, and Caballing, are none of the Ways whereby it can ever be hop'd to make Things better: They may unhinge Peoples Minds, and ſet them afloat, and make them run riot againſt their Governors; this they may do, but when this is done no one can tell what the Conſequence of this will be, nor where it will end. The People, when thoroughly made jealous, are a formidable, unmanageable Power, and ready for every Miſchief, as Chance directs, or bad Men, which upon ſuch Occaſions are numerous enough, happen to be uppermoſt. When once the Reins of Government are let looſe, thoſe who had the Power to looſen them will find they cannot ſo eaſily draw them in again, but that they are ſoon got beyond their Management. The Madneſs of the People, and the Raging of the Sea, in ſome Inſtances, may not unfitly be compar'd together; both braving the Limits which Nature ſeems to have ſet them; both beyond the Reach of human Wiſdom to direct, or controul; ſwelling and rolling backward and forward without any fix'd End or Deſign; impetuous and violent in all their Motions, but with the Dirt almoſt always uppermoſt. In theſe inteſtine Struggles and Convulſions the People are always changing Hands; new Heads and new Maſters are perpetually riſing up, and theſe com-

commonly blacker and worſe than thoſe that went before. Theſe being thoroughly embark'd, find there is a Neceſſity of going on; and only grow more deſperate by their Succeſſes: For having once broke the Bounds, 'tis too late to think of retreating; and they have no way of ſecuring themſelves for what they have already done, but by doing worſe ſtill; till, at laſt, it is found they have undone all.

Of all this, the Evils we this Day lament, are a moving Leſſon; ſince 'twas to this very reſtleſs kind of Spirit that they were, in a good meaſure, owing. Grievances, doubtleſs, great Grievances, there were; though perhaps not ſo great, to be ſure not ſo many, as were then repreſented. But whilſt, in an over Zeal, againſt ſome that were *real*, and others that were only *imaginary*, and making no Diſtinction amongſt *any*, but dreſſing them *all* up in terrible Words, *the Patriots of thoſe Days* ran about ſcattering their Invectives againſt the Government, and ſpiriting them up to Sedition, they at laſt ſet the Nation into a Flame; and when they had done this, there was no putting a Stop to it; being poiſoned againſt their legal Governors, they ſoon grew too heady for theſe buſy Politicians, and run Lengths, which their Leaders perhaps, many of them, never thought of, but heartily lamented when it was too late: For being once let looſe, they never ceaſed, till through Seas of Blood they overturned the Conſtitution both in Church and State, murder'd the King, and brought all Things into Confuſion. Hear all this, together with the many fatal Conſequences attending it, ſet forth in the moving

moving Words of one * who liv'd in thoſe Times; who was either in, or carried away with thoſe Reforming Schemes, and bore a greater Share in the Management at firſt, than afterwards perhaps he could have wiſh'd he had. He, I ſay, after having ſet forth the Danger and Perplexity which all Men were in; how after every Battle, which they thought would be the laſt, the Proſpect of Miſery was enlarg'd, and every Victory only increas'd the Number of their Difficulties; how when their Enemies were ſubdued they were afraid of their Friends, and that thoſe of the Army turned head againſt thoſe from whom they had received their Commiſſion to be an Army, and bent their Arms againſt thoſe who had empower'd them to bear Arms; at laſt concludes with theſe Remarks. "We may from hence, ſaith "he, take notice of the vaſt Hazards Men undergo, "by engaging in ſuch Affairs as theſe were; in which "the Conquered were ruin'd, and the Conquerors "did thereby create to themſelves new War, and "Trouble. Succeſs rais'd in many of them a Haughtineſs of Mind, and a roaming Imagination; every "one of them endeavour'd, or expected to have his "private Fancy put in Action, and to be little leſs "than Princes.—To effect ſomething dreamt on, to "this Purpoſe, many Wits were working: Some "were for one Thing, ſome for another; all violent "in their Way, and brought into ſeveral Parties and "Factions. The Army was divided into Levellers, "and diſciplin'd Soldiers; the Parliament was divided into *Royaliſts*, and *Republicans*; the whole "Nation was divided into *Cavaliers*, and *Parliamen-*

* *Whitlock*, as quoted by *Echard*.

" *tarians.* The *Parliamentarians* were again divi-
" ded into *Presbyterians, Independents, Anabaptiſts,*
" *Fifth-Monarchy-Men,* and many other Perſuaſions;
" and none, but the moſt miſerable of all Cures, for
" the ſick State: No Unity of Diviſions; but, by
" a greater Calamity, by the Sword. When the
" King's Party grew up to any Strength, then thoſe
" of the Parliament-Party united to oppoſe the
" King's; and when that Work was done, then they
" fell at Variance amongſt themſelves." And a little after he ſaith: " We, who were engag'd in thoſe
" before-mention'd Practiſings, were unexperienced
" in them, and in the Conſequences of them; and
" ſlipt into them by Degrees, and before many of
" us were aware of them; and being once in, were
" by little and little plunged farther, and knew not
" how to get out again: For then they ſaw, what
" he had almoſt prophetically told ſome Years before
" they ſhould ſee, and which now they could no way
" prevent, Laws, Liberties, Properties, and Lives,
" ſurrender'd up into the Hands of inſolent Merce-
" naries, whoſe Rage and Violence commanded
" them, and all they had." As he goeth on: " They
" ſaw Reaſon, Honour, and Juſtice, leave the Land;
" the Ignoble to rule the Noble, and Baſeneſs to be
" preferr'd before Virtue, Profaneneſs before Piety.
" Of a potent People, they ſaw themſelves become
" weak, and themſelves made the Inſtruments of
" their own Ruin: Burning one another's Houſes,
" waſting one another's Fields, pillaging one an-
" other's Goods, opening one another's Veins, and
" eating out their own Bowels. They heard other
" Sounds beſides thoſe of Drums and Trumpets;
" the Clattering of Armour, the Roaring of Guns,

" the

" the Groans of wounded and dying Men, the Shrieks " of deflower'd Virgins, and the Cries of Widows " and Orphans." Wherefore, as he concludes in another Place, this is a ſufficient Argument that there is neither Safety nor Diſcretion, for any one that can avoid it, to engage in Matters of this Nature.

I have laid this Picture before you, drawn by a maſterly Hand, no otherwiſe to raiſe your Abhorrence againſt the Men of that Age, than as it may make you aware of all the factious Men of this; and to give you, for your own Conduct, Inſtruction in abundance: To let you ſee how National Miſeries begin; how People that ſuffer themſelves to engage in ſuch tumultuary Ways may be led on, under the Notion of reforming Grievances, ſo far, till at laſt they are amaz'd to find the Lengths they have run, and too late perceive the Matter took out of their Hands, and carried on to Purpoſes they never deſign'd.——What hath been, may be again: The ſame Cauſes generally produce the ſame Effects.

Let us therefore bethink our ſelves in time, and take care to avoid the Rock on which our Forefathers ſplit. Let us live in Love and Unity amongſt our ſelves, and behave peaceably and quietly towards our Governors. Let us not indulge our ſelves in Murmurs, and loud Complaints, for every Thing we do not like. Let us rather learn to diſtinguiſh Great Things from Small; not upon every Trifle behave as if our All was at ſtake, but ſacrifice Little Things to the Publick Good and Safety.

Should we take no Warning by the Calamities of this Day, but be ready to ſwell our Diſcontents into Factions and Conſpiracies; and ſhould God ſuffer the general Rage of the People once more to prevail againſt their Governors, it is to be feared we ſhould never be bleſſed with another happy *Reſtoration*. If we had Any, it would ſcarce be a Proteſtant One; ſince, in all Probability, the *Romans* would come in, and take away our Church and Nation; and ſo the laſt State of this unhappy Kingdom would be worſe than the firſt.

FINIS.